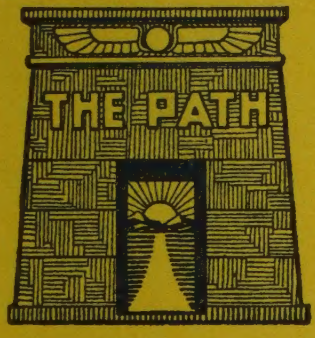
THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIV—No. 4 **February, 1946**

SEEING that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, the Adepts laid before the eye of Thomas Paine—who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried man's souls" quaked with fear,—a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. Thus do the Theosophical Adepts watch the progress of man and help him on his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism; they cleared their minds, inspired their pens, and left upon the great seal of this mighty nation the memorial of their presence. —W.Q.J.

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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AUM

May my thoughts, now small and narrow, expand in the new existence, that I may understand the precepts thoroughly and never break them or be guilty of trespass.
—*Inscription in Temple of Nakhon Wat*

THEOSOPHY

Vol. XXXIV February, 1946 No. 4

THE ATTITUDE OF MIND

IT is a self-verifiable fact that one's happiness, or more truly, his state of inner surety, depends upon his attitude of mind. It is not experience of any kind that brings happiness, but the feeling that experience is being passed through creditably, nobly, intelligently. Men never doubt the genuineness of this flash of bright light from inner planes of being, for it is self-sufficing. And, strangely enough, those who do not find such a certitude within themselves nonetheless long for it, and try in many ways to procure that which leads to such internal orientation. Only one way is certain of success. The line of motive in past and present action must be constantly reconsidered, and the best of the past, with added maturity, projected into the future. Then, confidence in the ability to live to *inner capacity* may come, "springing up spontaneously."

Man is not an animal, but a god "whose speech at times betrays his birth." That speech is motive—the language of the soul. Man's godly status resides in the fact that he can make motive supreme, can live according to the dictates of principle. Principles, as Plato taught, are "god-like" things. The man who seeks inner surety proceeds from the basis of a conviction of potential spiritual strength, whether that feeling be knowledge, intuition, or merely faith. Living in accord with self-established principles, he transcends the "egocentric predicament" of the personal equation, sees other beings in a new light, and becomes to a degree conscious of the nature of his own immortality. His "attitude of mind," then, has roots in reality. His destiny is eternal growth through evolution as an individual, and simultaneously he begins to perceive *directions for fulfilment* of that destiny in the deep interrelationship between all striving beings. Attainment of this "attitude" ends his quest for self, for to him self becomes, as it *must* become, the Self of all.

EVOLUTION—TWO ARTICLES

THE word "evolution" is the best word, from a theosophical standpoint, to use in treating of the genesis of man and things, as the process which it designates has always been stated in the ancient books from whose perusal the tenets of the Wisdom Religion can be gathered. In the *Bhagavad Gita* we find Krishna saying that "at the beginning of the day of Brahma all things come forth from the non-developed principle, and at the coming on of Brahma's night they are resolved into it again," and that this process goes on from age to age. This exactly states evolution as it is defined in our dictionaries, where it is said to be a process of coming forth, or a development. The "days and nights of Brahma" are immense periods of time during which evolution proceeds, the manifestation of things being the "day," and their periodical resolution into the Absolute, the "night."

If, then, everything is evolved, the word "creation" can be properly applied only to any combination of things already in existence, since the primordial matter or basis cannot be created.

The basis of the theosophical system is evolution, for in theosophy it is held that all things are already in *esse,* being brought forth or evolved, from time to time, in conformity to the inherent law of the Absolute. The very next question to be asked is, What is this inherent law of the Absolute? as nearly as can be stated. Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity, and to return again to the former, and so on without any cessation. In the objective world we have a figure or illustration of this in the rising and setting of the sun, which of all natural objects best shows the influence of the law. It rises, as H. P. Blavatsky says, from the (to us) subjective, and at night returns to the subjective again, remaining in the objective world during the day. If we substitute—as we must when attempting to draw correspondences between the worlds—the word "state" for locality or place, and instead of the sun we call that object "the Absolute," we have a perfect figure, for then we will have the Absolute rising above the horizon of consciousness from the subjective state, and its setting again for that consciousness when the time of night arrives—that is, the night of

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NOTE.—This two-part article was first printed by Mr. Judge in *The Path* for August, 1890, and July, 1892.—Eds. THEOSOPHY.

Brahma. This law of periodicity is the same as that of the cycles, which can be seen governing in every department of nature.

But let us assume a point of departure, so as to get a rapid survey of evolution, theosophically considered. And let it be at the time when this period of manifestation began. What was projected into the objective world at that time must have been life itself, which, under the action of the law of differentiation, split itself up into a vast number of lives, which we may call individual, and the quantity of which it is not possible for us of finite mind to count. In the Hindu system, these are called Jivas and Jivatman. Within these lives there is contained the entire plan to be pursued during the whole period of manifestation, since each life is a small copy of the great All from which it came. Here, for studious minds, a difficulty arises, calling for some attention, for they may ask, "What, then, do you do with that which we call 'matter,' and by and through which the lives manifest themselves?"

The reply is that the so-called matter is an illusion and is not real matter, but that the latter—sometimes known in Europe as primordial matter—cannot be seen by us. The real matter is itself only another form of the life first thrown out, but in a less perfect state of differentiation, and it is on a screen of this real matter that its inner energies project pictures which we call matter, mistaking them for the real. It may then be further asked, "Have we not been led to suppose that what we supposed was matter, but which you now say is an illusion, is something absolutely necessary to the soul for acquiring experience of nature?" To this I reply that such is not the case, but that the matter needed for the soul to acquire experience through is the real unseen matter. It is that matter of which psychic bodies are composed, and those other "material" things all the way up to spirit. It is to this that the *Bhagavad Gita* refers where it says that spirit (purusha) and matter (prakriti) are coeternal and not divisible from each other. That which we and science are accustomed to designate matter is nothing more than our limited and partial cognition of the phenomena of the real or primordial matter.

This position is not overturned by pointing to the fact that all men in general have the same cognitions of the same objects, that square objects are always square, and that shadows fall in the same line for all normal people, for even in our experience we see that there is such a thing as a collective change of cognition, and that thus it is quite possible that all normal people are merely on the

single plane of consciousness where they are not yet able to cognize anything else. In the case of hypnotizing, everything appears to the subject to be different at the will of the operator, which would not be possible if objects had any inherent actuality of their own, apart from our consciousness.

In order to justify a discussion of the theosophical system of evolution, it is necessary to see if there be any radical difference between it and that which is accepted in the world, either in scientific circles or among theologians. That there is such a distinction can be seen at once, and we will take first that between theosophy and theology. Here, of course, this is in respect to the genesis of the inner man more especially, although theology makes some claim to know about race descent. The Church either says that the soul of each man is a special creation in each case, or remains silent on the subject, leaving us, as it was once so much the fashion to say, "In the hands of a merciful Providence," who, after all, says nothing on the matter. But when the question of the race is raised, then the priest points to the Bible, saying that we all come from one pair, Adam and Eve. On this point, theology is more sure than science, as the latter has no data yet, and does not really know whether we owe our origin to one pair—male and female—or to many.

Theosophy, on the other hand, differs from the Church, asserting that *Paramatma* alone is self-existing, single, eternal, immutable, and common to all creatures, high and low alike; hence it never was and never will be created; that the soul of man evolves, is consciousness itself, and is not specially created for each man born on the earth, but assumes through countless incarnations different bodies at different times. Underlying this must be the proposition that, for each Manvantara or period of manifestation, there is a definite number of souls or egos who project themselves into the current of evolution which is to prevail for that period or manvantara. Of course, this subject is limitless, and the consideration of the vast number of systems and worlds, where the same process is going on with a definite number of egos in each, staggers the minds of most of those who take the subject up. And, of course, I do not mean to be understood as saying that there is a definite number of egos in the whole collection of systems in which we may imagine evolution as proceeding, for there could be no such definiteness considered in the mass, as that would be the same as taking the measure of the Absolute. But, in viewing any part of the manifestation of the Absolute, it is allowable for us to say

that there are to be found such a definite number of egos in that particular system under consideration: this is one of the necessities of our finite consciousness.

Following out the line of our own argument, we reach the conclusion that, included within the great wave of evolution which relates to the system of which this earth is a part, there are just so many egos either fully developed or in a latent state. These have gone round and round the wheel of rebirth, and will continue to do so until the wave shall meet and be transformed into another. Therefore, there could be no such thing as a special creation of souls for the different human beings born on this earth, and for the additional reason that, if there were, then spirit would be made subservient to illusion, to mere human bodies. So that in respect to theology, we deny the propositions, *first,* that there is any special creation of souls; *second,* that there is, or was, or could be, by any possibility, any creation of this world or of any other; and *third,* that the human race descended from one pair.

In taking up the difference existing between our theory and that of science, we find the task easy. Upon the question of progress, and how progress or civilization may be attained by man, and whether any progress could be possible if the theories of science be true, our position is that there could be no progress if the law of evolution as taught in the schools is true, even in a material sense. In this particular, we are diametrically opposed to science. Its assumption is that the present race on the earth may be supposed to belong to a common stock which in its infancy was rude and barbarous, knowing little more than the animal, living like the animal, and learning all it now knows simply by experience gained in its contest with nature throughout its development. Hence they give us the paleolithic age, the neolithic age, and so on. In this scheme we find no explanation of how man comes to have innate ideas. Some, however, seeing the necessity for an explanation of this phenomenon, attempt it in various ways; and it is a phenomenon of the greatest importance. It is explained by Theosophy in a way peculiar to itself, and of which more will be said as we go on.

A correspondent of *The Path* says: "I am unable to get a comprehensive view of evolution theosophically. Does a 'round' mean once around the seven planets which belong to the earth chain? If so, how is the moon our parent?"

A round means a going once around the seven globes of the earth-chain. It was also called a "ring." Some have confused it with incarnating in the seven races on any one planet. The seven races have to go seven times around the seven globes of this chain, developing in each the characteristics of each, which cannot be obtained in any other way.

There are seven globes in the chain, of which the earth is one. The other six are not visible to us, as they are made of matter in a different state, and on a different plane, from matter as we know it and see it. The first race began on Globe No. 1 and carried on evolution there, and then went to Globe No. 2, and so on all around the seven. This it did seven times. Race No. 2 proceeded similarly, having in its possession all that was gained by No. 1. We are now the Fifth Race engaged in going round the whole chain; hence, we are often called those of the Fourth Round, but are the Fifth Race. We must go round the whole chain of seven planets three times more before, as a race, we are perfected.

When the Seventh Round is finished, as well as the halt for rest that follows, we begin again as a Sixth Race and go through Seven Rounds as such. When that is concluded, we begin as the Seventh Race and repeat the process of Seven Rounds through the chain, thus bringing the grand evolution for this chain to a perfect end. After that we pass on upon a higher plane, the possessors of all the knowledge and development acquired during that sevenfold progress. This is the outline of the grand scheme, and, as you see, includes the whole series of seven planets.

But in every round of planets, on each one, and in each race as it begins and proceeds, there are many sub-races, root-races, and offshoots, all necessary in the process of development for each race. For a race cannot spring up in a moment, out of nothing; it must grow forth from something. Therefore, a new race is made by offshoots making sub-roots that finally grow slowly into the main race which will be. This is occurring in America, and hence here is afforded a present and perfect illustration. Here many examples of various root- and sub- and offshoot races coming together, by generation of children among themselves, are producing the sub-root for the new race. This process will go on for a long period, during which old, decaying branchlets and offshoot families and races will be aborbed into the new growing stem, and when the time is ready—a long way off—for the new race, all will have to migrate to the next planet.

It is now plain that *ring* and *round* do not mean the process of going through the race in its process of formation on any planet, as its beginnings come on and are finally replaced by its finished product, but that these words refer to the grand march around the whole chain of globes, of which this earth is the fourth.

The question about the moon ought now to be clear. It is evident that the moon is not one of the seven planets. By reading the *Secret Doctrine,* we see that the moon is a *deserted planet* on the same plane as the earth—a fourth-round globe of a previous manvantara. It is the old fourth globe of an old chain, and is the parent of the earth, while the other six globes of our chain have similar parents, visible only from those globes. It is our parent because we came from it when the hour struck, long ago, for the migration from it of the humanity that had thereon passed through its grand sevenfold pilgrimage. In like manner, some future day, this earth will become "a moon" to some newer planet not now born.

Question 2. "If the prototype of all forms has always existed, how can new forms come through evolution of the physical or material?"

New material forms may come, but they are not prototypes. The latter are not material, therefore no confusion between the two can exist. There is evolution of material forms, but prototypes remain unaffected. This is a question which requires the questioner to look up exact meanings of the words used by him. It is not substantial. Fix the true meanings, and the confusion will vanish.

Question 3. "If man made his first appearance as a material body, why does the embryo pass through all the changes, vegetable and animal, before birth?"

It is the order of nature. All the atoms have to grow used to their work before they can do it well and quickly. At first, as astral atoms only, they do it over and over again, until all the atoms acquire the *habit* of doing it without fail. They then go on to other work. This having been the way for ages, the human body is now gestated in nine months, whereas at earlier periods such gestation took years, later on, fewer years, and finally as now. In future times, the process will be finished more quickly, and then the embryo will pass through all these old states almost instantaneously. The reason, therefore, is that the physical human molecules of this period of evolution have acquired only the ability to pass through the series in nine months, as a result of millions of

years of prior slow work. For nature goes by steps, one at a time. The embryo exhibits these phases because there are still left, in the matter used, the old impressions, and racial evolution is gradually wiping them out by transforming them into new organs, by eliminating those not useful and by condemning others. When the work is fully understood by *every atom* so that it acts with unerring, machine-like precision, it will be possible to bring out a body in a very short space of time.

THE SYNTHESIS OF MAN

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration,* the *ever-present.* Man is a series of almost innumerable "Lives," and these lives, these living entities called "cells," are associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this is the "physical synthesis" of man, and the organic synthesis as well. Disease is the organic nutritive, or physiological "sin of separateness." Every department of man's being, every organ and cell of his body possesses a consciousness and an intelligence of its own held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive.

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory.

H. P. Blavatsky's *Secret Doctrine* is a storehouse of scientific facts. Nowhere else in English Literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless undertone of the deep sea, and seems to view our earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism has reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man. —W.Q.J.

THE CYCLE'S NEED

Scientific Influences

SO long as scientific investigations remained the private undertakings of individuals and small groups, it was possible to regard Science as a liberating movement of the human spirit. Despite its agnostic position and methods dictated by materialistic assumptions, the effect of scientific inquiry was to release intellectual energies from bondage to ignorance and to establish a fact-finding discipline that has proved enormously fruitful in the industrial development of the West.

Today, however, Science is in transition. The body of ideas, facts, and theories, the processes and techniques that have grown up with scientific progress, now threaten to assume a position of social dominance in modern civilization. From the status of contestant in the struggle for supremacy, Science is rising to that of victor, and with this elevation to power certain primary responsibilities must be assigned to every scientific thinker, whatever his field.

The reasons for the ascendancy of the scientific viewpoint are fairly obvious. The values of Western culture are largely measured by material standards, and science is, *par excellence,* the creator of material abundance. Virtually every home of the twentieth century in the West contains some practical evidence of scientific "know-how," of the control over natural forces possessed by laboratory technicians. Much of modern advertising employs the white-coated figure of the research scientist as a symbol of the high priest or dispenser of the precious things of civilization—the "goods" everyone desires. Newspaper and magazine articles continually exploit the "superman" attributes of research-workers, and never tire of announcing new "miracles" the benefits of which we owe to Science.

Education, also, transmits a reverential attitude toward scientific activities and conclusions. Many material findings of science are characterized by absolute certainty. Each student may demonstrate them by experiment. "Science has proved it" is a phrase frequently on the lips of the generations which attended high school or college during the past twenty years, and, inevitably, there has been a transfer of this faith to other fields of science where much less certainty prevails. Science, in short, has won uncritical acceptance from the educated man.

War usually accelerates the processes of social transition. For years, science has been moving toward a position of social dominance, and the late war accomplished the inseparable unity of science and politics. From now on, every political council must have its scientific consultant, and every major national decision will reflect a judgment of presumed "scientific necessity."

This is regarded by many scientists as presenting an historic and golden opportunity for the scientific profession to set the world to rights. The English physicist, J. D. Bernal, a leader among socially conscious scientists, is particularly optimistic. Writing of "Transformation in Science" in the *Scientific Monthly* for December, 1945, he describes the transition of scientific enterprise from private to public ends:

> In practice, the intellectual and material concerns of the most active leading group in the community dominate the form and content of scientific thought of the time. The seventeenth century was the age of mercantile adventure, and sciences connected with navigation and gunnery held first place. At the end of the eighteenth century the rising manufacturers directed science towards chemistry and the study of heat. In the nineteenth century the lead passed over to electricity. In every case, science served the interests of the limited group, and its benefits to the rest of the community were incidental. The essential difference between the present and the past is that we now have the possibility, and indeed the necessity, of organizing consciously what had before merely occurred by the interplay of social forces.

The possibilities in organizing science for the social good are seen to be great:

> To organize consciously the machinery of civilization puts a much greater responsibility on human beings than they have had in the past. As long as no one is capable of tracing out the effects of human actions the most terrible consequences can occur, and no one will be to blame. . . . To reap the full benefits of science, there must be and can be an intimate relation between science and social processes at every stage; in assessing needs, in studying and modifying social forms, in production and distribution problems, and finally in keeping guard over the results of its application to see that they do not turn in unforeseen and undesirable directions. . . .
>
> Science has never taken the place it should in our educational scheme. It needs to be worked in at every stage and related throughout to the interests of each age of student.

Manifestly, Mr. Bernal anticipates for science an accession of political power, or, at least, of political influence, to which he would

add intensive popular education in science and the implications of scientific theory.

It is a grave question, of course, whether scientists can resist the corrupting influences of politics any more than can the rest of mankind. The union of science and politics in Germany produced a scurrilous pseudo-science which attempted to rationalize the dogmas of the Nazi Party. In Russia, official censors keep a watchful eye on scientific theory, lest the dialectic of Marx suffer criticism from too daring investigators. But these obvious dangers may be left for sociological research. The question of pertinence for Theosophical inquiry lies in the content of scientific theory as presently constituted, regardless of political modifications.

Whether responsibly or irresponsibly used, scientific conceptions are destined to play an increasing part in controlling the pattern of modern life. Allied with political authority, the dictates of science are likely to be enforced by law. "There must be," says Mr. Bernal, "an intimate relation between science and social processes at every stage." Just what will this mean for the individual?

At present, scientific doctrines affect the individual directly in several areas of his life: the physical, the psychic, the educational, and the moral. Through the practices of modern medicine, physical health is affected for good or ill. The deliberate organization of society according to scientific theory will mean much closer control over the individual's physical being. Laws constraining everyone to submit to vaccination and other forms of inoculation may become inescapable. The population will have the advantages of socialized medicine, but the opportunity for persons dissenting from orthodox medical practice to choose treatments they believe in will be much reduced. Conformity in medicine will tend to become an obligation of citizenship. There will be the natural temptation of organizations like the American Medical Association to dominate the national legislature in all law-making concerned with public health.

It will be the duty of social scientists to condition the population to all scientific measures of social control, to reduce "ignorant" resistance to a minimum. This means extensive propaganda through official government channels. It means modern advertising techniques writ large for the public good. It means that private organs of opinion which, for good or bad reasons, oppose these controls, will be condemned as public enemies, or, at least, as unpatriotic.

It means that access to the impressionable psychic nature of the masses, through the radio, the screen, the stage and the press, will be easy for the opinion-creating machinery of the scientifically guided State, but difficult if not impossible for dissident minorities.

In the field of education, as the prestige of science spreads further, scientific assumptions will increasingly acquire the kind of authority which, during the Middle Ages, belonged to the dogmas of the Church. These assumptions will pervade all learning, not as "rules" imposed, but as the very atmosphere and substance of knowledge. The unbeliever, doubtless, will not be persecuted for his recalcitrance, but he will be frustrated in expression and unable to find a place in the "normal" student world.

It is more difficult to anticipate the scientific impact on moral ideas. More than likely, as scientific figures with political propensities rise to positions of authority, they will find reasons for "cooperating" with organized religious groups. A kind of synthesis at a superficial level may be worked out between science and religion, similar to the unimaginative concord attained at recent sessions of the Conference of Science, Religion and Philosophy held annually in New York City. Strenuous efforts to gain control in this area may be expected from the Catholics, whose institutional prestige is already growing in academic circles. And the tendency of some scientists to embrace a watered-down religion has been frequently noted of late and termed "The Failure of Nerve" by radical critics of the trend.

The danger, in brief, in all these possible developments is the progressive regimentation of modern thought in the terms of a "scientific" cultural attitude that will be prejudicial to consideration of the ideas which the world most needs in this crucial epoch.

A peculiarly puzzling feature of this general historical tendency is that it is led by men of undoubted humanitarian objectives. Scientists manifest a broad, public-spirited attitude, and their insistence on scientific assumptions is a natural consequence of their deepest convictions, growing from a lifetime of service. Of all classes of society, scientists are probably the most impersonal and unselfish in their determination to act responsibly for the good of all. Of all classes of society, they have least reason to doubt the validity of their beliefs, and as other leadership has failed so miserably, it is natural for them to rise to the great opportunity offered them by history, and to urge acceptance of the broad program involved in the conception of a scientifically ordered civilization.

ARGUMENTS ON REINCARNATION

XI: The Animal Question

IT is true that many ancient works seem to teach the reincarnation of man in the animal kingdom. But neither Western doctrines, nor *esoteric* Eastern ones, do. There are, however, natural bases for the error.

After incarnation in a human form, our physical principles do reincarnate in the lower kingdoms. Every thinking being knows that. Reincarnation teaches that a large part of our physical animal nature goes with the physical particles into the other kingdoms, powerfully influencing their evolution for good or evil, and later sometimes returning to us in part in other incarnations.

Said a Brahmin to E. D. Walker: "The whole question of rebirths rests upon the right understanding of what it is that is born again. . . . It must be understood that the true human ego in no sense migrates from a human body to an animal body, although those principles which lie below the plane of self-consciousness may do so. And in this sense alone is transmigration accepted by Esoteric Science." It is just this which the Brahmins, however, do *not* permit their deluded followers to understand.

By evil living it is possible to so submerge the human, immortal principle that it cannot function at all. In this case, the man, reborn, is literally an animal, intellectualized, having human shape, but without conscience. This is being "reborn an animal." Are there not plenty of these visible in modern civilization? Fancy and misunderstood terms elaborated this into being reborn in animal *form*.

Priestcraft. It was obviously much to the interest of the Brahmins that the peasant should consider the Brahmin able to send him back in a new birth as an insect. It was also freely taught under the above theory that one might "sink lower than the worm or gnat." Easy enough to regard this as meaning *become* a worm or gnat. By the same roads animal reincarnation came into Greek philosophy (though a translation of many of the texts, especially Plato and Pythagoras, by one who had studied esoteric Oriental reincarnation, would put a different face on the matter). Hierocles, disciple of Pythagoras, explaining the Golden Verses of the latter, says:

"He who expects that after his death he shall put on the body of a beast, and become an animal without reason, because of his

vices, or a plant because of his dullness and stupidity,—such a man, I say—is infinitely deceived, and absolutely ignorant of the essential nature of the soul, which can never change; for being and continuing always man, it is only said to become God or beast by virtue or vice, though it cannot be either the one or the other." (Except in the sense that every soul is one with the Absolute Life, the "World-Soul," and thus had infinite possibilities for good and evil.)

The Brahmins, and some of the Greek Hierophants, held that the mob could not yet understand the subtle idealism of the true doctrine, and must be kept virtuous by the fear of reincarnating as animals, just as some Western churchmen have held that while there is no hell, the fear of it is necessary for the ignorant.

The story of Buddha's remarking that a certain lazy porter had been reborn as a broom for refusing to sweep properly is typical of the anecdotes which substantiate the idea that reincarnation means transmigration into animals. Buddha's remarks of course were set down long afterwards by comparatively ignorant disciples—as were those of Jesus.

Allowing for their understanding to be influenced by the current popular ideas, and for the imagery in which every Oriental teacher couches his doctrines, it is not hard to see that Buddha was merely illustrating the teaching that the lower principles of one's nature gravitate at death by natural affinity into the kingdom of nature for which they are fitted; and, upon being recaptured at rebirth, bring with them corresponding influences. Corroborating literature for this view is voluminous—both Oriental and Occidental.

The true teaching is that although these principles descend at death into lower kingdoms for life after life, if they are improved by the man's manner of living, and not degraded, they will gradually be stabilized at the level of human consciousness.

When his material or lower vehicles are wholly "humanized," the man is no longer like the rest of us, half animal and half divine; but wholly divine; a savior and teacher of man, whose memories remain unbroken by death because none of his principles of consciousness become obscured by periodic descent into lower forms; they have become too purified for that.

There is of course an unbroken, graduated line of evolution from the lowest kind of man to the highest. Virtue and wisdom are *acquired* by right living, not endowed by a heredity and circumstance for which the man is irresponsible. The real role of heredity will be dealt with next.

AMONG YOUTH-COMPANIONS

GAIL laid aside her book, surveyed the room around her, and sighed her complete content. She and Janice sat, curled up in two big armchairs, before a fire just warm enough to send a pleasant glow through them both, while flames painted colorful, fleeting shadow-pictures on the walls.

"Alayne," said Gail, glancing over at her friend, "Don asked me a curious question the other day. As you know, we have talked about *belief* in Theosophy and the 'authority' of the books. Well, the other day he asked, *apropos* of nothing at all, 'Do you believe everything you read in Theosophical literature?' "

Alayne was watching the leaping tongues of flame in the fireplace. Without turning her head, she asked, "And what did you say?"

"I told him," replied Gail, leaning forward to gaze at the fire in her turn, "that I just didn't approach them in the way of belief at all. For I have found that to decide beforehand that a piece of writing is true or false cuts off its message to you. There's never been anything I read which did not contain for me some special bit of good thinking. Sometimes it is in the writing itself, and sometimes it merely comes up in your own mind upon reading it."

"Yes," interjected Alayne, "and you soon discover, don't you, where your mind gets the most stimulation? I mean, for us, it is the writings of H. P. Blavatsky and Mr. Judge. Other people are not aroused by these, but are even, you might say, thrown off by them."

"That's it," Gail resumed. "So, the point is not so much which writings you 'believe' in, or find authoritative, as which give *you* the best opportunity for clarifying old thoughts and evolving new ones."

"Another factor comes in there," Alayne commented, "and that is that your mind cannot possibly accept that which it is not ready for. We never really find a new idea. We only discover, in someone else's words, perhaps, a thought which has been slowly arising in our own minds, but to which we have not yet given expression. This, in fact, you will recall Mr. Judge stating in one of those curious allegories he wrote as 'Bryan Kinnavan.' Speaking of some strange words uttered by his mysterious companion, Mr. Judge

cautions the reader not to blame him if the words seem meaningless or queer. There are those who can understand, he goes on to say, and yet others who have latent thoughts that need but those words to call them into life."

"If only people could understand that—that their minds are free!" sighed Gail. "If only they could read for points of agreement! I explained to Don that there are many things I do not *understand* in the theosophical writings, but I do not disbelieve them. I simply work with what comes naturally to my mind. And actually, you know, we rarely think about 'belief,' do we?"

"I can't say that I do," laughed Alayne. "I'm too busy prospecting in the wonderful mine. When I find a nugget, I don't bounce it and worry over it, and fuss about its shape and size. I just carry it around until I find its niche, and that's all there is to it. Naturally, everybody goes off lugging a 'dud' once in a while, but so long as you don't hold the attitude that what *you* found *must* be right, the worthless ore does not encumber you long. It stays in the place where you think it belongs, and what happens is that some day, trotting up with another stone for that niche, you find the false stone has to be removed. And so you remove it. The process is not difficult, unless you have the dud encrusted and imbedded by false notions, and personal prejudice for it."

"Interesting, isn't it," Gail observed, "how sometimes we get just a tiny hold on an idea, but when we start to grab for the rest, nothing comes at all."

"Rather more exasperating than interesting," retorted Alayne. "I haven't quite enough patience to really *enjoy* an experience like that! But usually you haven't any choice *except* to be patient. There's one thing about ideas—they come in their own good time. As far as my experience goes, they cannot be cajoled—or if they can, I've never discovered the way to do it! When I want 'something new to be added,' I just busy myself doing something else, and looking in the opposite direction. You can hardly call that an inducement!"

"Also," Gail added, "don't you think that one happens on more fresh ideas if, as a rule, he is soaking his mind in the great ideas he does partially understand?"

"Oh, yes," agreed Alayne. "The atmosphere of our minds, or their vibrations, is everything. It is a fact not really appreciated except in Theosophy, that books which change the vibrations are

more important than any other kind, for they help us to open our minds, and the grandest truths, no matter how perfectly expressed, are forever lost to us unless we have free *higher* thought."

"How few books are in that class," mused Gail. "Why, you could read through them all in a couple of months, probably, and never guess that they had any secret power. For they are to be read over and over, not to memorize the ideas which are there, but rather to get into new habits of thinking. The 'inspirations' you get from them may seem not to be 'in' the book at all, but, by that token, you know that the writer is a teacher, one for whom words are symbols expressing their surface idea, so to say, yet also carrying other and deeper meanings. So, it is sometimes suggested that we come into the Presence of H.P.B. and W.Q.J. when reading their works."

"Yes," said Alayne, softly, settling a little deeper into the shadows of her wing chair, "you *feel* that at times."

They were silent a moment, letting the fire carry on their conversation with its lively crackles and sparks.

Then Alayne resumed. "Going back to your point about losing hold of an idea, it seems to me that never happens, in fact. It appears to, but you always come upon the idea again and may be wholly successful in drawing it out. Then you realize that your former efforts were not lost, but simply incomplete, and that you have picked up your unfinished work.

"Some have had the experience with a certain passage which is just beginning to be familiar to the mind, of a clear intuition regarding a surprising phase of its meaning. They note it down, and do not think of it again, perhaps, for years. Even when they come across the note, one day, they cannot 'match' it to the passage, and wonder what it could once have meant. This is an idea which has not been used. It came and was simply stored artificially. It seems to me that this is the only way we can lose an idea—by keeping it 'out there' to look at, or 'in here' until we have figured out how it will best advertise *us*. An idea really belongs to us only when we succeed in making it a part of the living fabric of our minds."

"There's one thing," Gail said, then, "that I didn't try to explain to Don, because I think it's something each one has to discover for himself, and that is, that H.P.B. and Mr. Judge wrote in an absolutely unique style. They do not attempt to explain everything to its last puzzling detail. They could not, even if they would,

because the deepest truths are not contained in words. H.P.B. says the final mysteries are written in a few symbols. It is their object to lead us to think in terms of universal symbols instead of temporal languages. For this reason, their words are as symbolic as possible, and, when taken literally, often produce the most fantastic absurdities. But he who reads and studies and *thinks,* finds his way to understanding if he cares to. He comes to appreciate for himself that the words must be read in a special light, or their meaning remains in darkness."

"It was good to leave that unsaid," Alayne commented, "—reticence is a much-neglected part of speech. Don might have thought this was another 'inscrutable word of God' school. Often a passage appears to say precisely the opposite of what it means, when the fact is simply that our minds tend to take a material approach, whereas truth can be gleaned only by spiritual attention."

"And spiritual attention is a matter between yourself and nobody else," remarked Gail, as she rose to go.

"Reaching the Hidden Mind"

Student.—Mantrams are not dependent upon the *sound* so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

Sage.—You are right. The scientific mantrams belong to the class you last referred to. It is in the ancient Sanscrit and the language which preceded it that mantrams are hidden.

Student.—Suppose that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

Sage.—He could; and all adepts have the power to translate a strictly regular mantram into any form of language; so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

Student.—Is there no way in which we might, as it were, imitate those adepts in this?

Sage.—Yes, you should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things. —W.Q.J.

STUDIES IN THE "GLOSSARY"

X

LET us now consider the states of man after the death of the body and before birth, having looked over the whole field of the evolution of things and beings in a general way. This brings up at once the question: Is there any heaven or hell, and what are they? The term *Hell* was used by the Anglo-Saxons, and evidently derived from the name of the goddess *Hela,* and by the Sclavonians from the Greek Hades: hell being in Russian and other Sclavonian tongues—*ad,* the only difference between the Scandinavian cold hell and the hot hell of the Christians, being found in their respective temperatures. But even the idea of those overheated regions is not original with the Europeans, many people having entertained the conception of an underworld climate; as well may we if we localise our Hell in the centre of the earth.

All exoteric religions—the creeds of the Brahmans, Buddhists, Zoroastrians, Mahommedans, Jews, and the rest, make their hells hot and dark, though many are more attractive than frightful. The idea of a hot hell is an afterthought, the distortion of an astronomical allegory. With the Egyptians, Hell became a place of punishment by fire not earlier than the seventeenth or eighteenth dynasty, when Typhon was transformed from a god into a devil. But at whatever time this dread superstition was implanted in the minds of the poor ignorant masses, the scheme of a burning hell and souls tormented therein is purely Egyptian. *Ra* (the Sun) became the Lord of the Furnace in *Karr,* the hell of the Pharaohs, and the sinner was threatened with misery "in the heat of infernal fires." The Hebrew word *gai-hinnom* (Gehenna) never really had the significance given to it in Christian orthodoxy.

In chronological order we go into kama loka—*or the plane of desire—first on the demise of the body, and then the higher principles, the real man, fall into the state of* devachan. As stated in the Hindu Scriptures, a soul when it quits its mortal frame, repairs to its abode in the lower regions (Kamaloka or Hades). Once there, the Recorder, the Karmic messenger called *Chitragupta* (hidden or concealed brightness), reads out his account from the Great Register, wherein during the life of the human being, every deed

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NOTE.—This study is correlated with Chapter XII of the *Ocean of Theosophy.*

and thought are indelibly impressed—and, according to the sentence pronounced, the "soul" either ascends to the abode of the Pitris (Devachan), descends to a "hell" (Kamaloka), or is reborn on earth in another human form. In Egyptian symbology, Osiris is shown in one of his representations with the flagellum, or winnowing instrument, called the *Whip of Osiris.* He here symbolizes the "judge of the dead."

At the moment of death, *though every indication leads the physician to pronounce for death and though to all intents and purposes the person is dead to this life, the real man is busy in the brain, and not until his work there is ended is the person gone.* It is stated in the *Zohar* that during the last seven nights of a man's life, the *Neshamah,* his spirit, leaves him; and the shadow, *tzool-mah,* acts no longer, his body casting no shadow; and when the *tzool-mah* disappears entirely, then *Ruach* and *Nephesh*—the soul and life—go with it.

The natural separation of the principles brought about by death divides the total man into three parts. Three of the seven "principles"—or let us say planes of senses and consciousness on which the human instincts and ideations act in turn—*viz.,* the body, its astral prototype and physical vitality,—being of no further use, remain on earth; the three higher principles, grouped into one, merge into the state of Devachan, in which state the Higher Ego will remain until the hour for a new reincarnation arrives; and the *eidolon* of the ex-Personality is left alone in its new abode. Here, the pale copy of the man that was, vegetates for a period of time, the duration of which is variable and according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But, if forcibly drawn back into the terrestrial sphere, whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices —one of the most pernicious of which is mediumship—the "spook" may prevail for a period greatly exceeding the span of the natural life of its body. Once the Kamarupa has learnt the way back to living human bodies, it becomes a vampire, feeding on the vitality of those who are so anxious for its company. In India these *eidolons* are called *Pisachas,* and are much dreaded, as explained elsewhere.

Compare what is taught in Theosophical works about the *pre-* and *post-mortem* states of the three higher and the four lower human

principles, with the following from the *Zohar:* "Because all these three are one knot like the above, in the mystery of *Nephesh, Rua'h, Neshamah,* they are all one, and bound in one. *Nephesh* (Kama-Manas) has no light from her own substance; and it is for this reason that she is associated with the mystery of *guff,* the body, to procure enjoyment and food and everything which it needs. . . . *Rua'h* (the Spirit) is that which rides on that *Nephesh* (the lower soul) and rules over her and lights (supplies) her with everything she needs [*i. e.,* with the light of reason], and the *Nephesh* is the throne [vehicle] of that *Rua'h. Neshamah* (Divine Soul) goes over to that *Rua'h,* and she rules over that *Rua'h* and lights to him with that Light of Life, and that *Rua'h* depends on the *Neshamah* and receives light from her, which illuminates him. . . . When the "upper" *Neshamah* ascends (after the death of the body), she goes to . . . the Ancient of the Ancient, the Hidden of all the Hidden, to receive Eternity. The *Rua'h* does not [yet] go to *Gan Eden* [*Devachan*] because he is [mixed up with] *Nephesh* . . . the *Rua'h* goes up to Eden, but not so high as the soul, the *Nephesh* [the animal principle, lower soul] remains in the grave below [or Kamaloka]." (*Zohar,* ii., 142a.) It would be difficult not to recognise in the above our Atma (or the "upper" *Neshamah*), Buddhi (*Neshamah*), Manas (*Rua'h*), and Kama-Manas (*Nephesh*) or the lower animal soul; the first of which goes after the death of man to join its integral whole, the second and third proceeding to Devachan, and the last, or the Kamarupa, "remaining in its grave," called otherwise the Kamaloka or Hades.

Kama-loka—or the place of desire—is the astral region penetrating and surrounding the earth. It is on the earth plane and differs from its degree of materiality only in the degree of its plane of consciousness, for which reason it is concealed from our normal sight. The Kamalokic plane is *semi*-material, to us subjective and invisible, where the disembodied "personalities," the astral forms, called *Kamarupa,* remain, until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these eidolons of human and animal passions and desires. These *eidola* of the dead are present, around us, but being on another plane do not see us any more than we see them.

Kama-loka is the Hades of the ancient Greeks and the Amenti of the Egyptians, the land of Silent Shadows; a division of Kamadhatu, the first group of the *Trailokya* in Buddhist teachings. In the Kabbalistic allegories, it is Klippoth, the world of demons or

shells, the residence of *Samael,* the Prince of Darkness. It was called by the Babylonians "the country unseen."

As a place it is on and in and about the earth. . . . As a state it is metaphysical, though that metaphysic relates to the astral plane. The term *plane,* as used in Occultism, denotes the range or extent of some state of consciousness, or of the perceptive power of a particular set of senses, or the action of a particular force, or the state of matter corresponding to any of the above. In Sanskrit, the term *loka* means a world or sphere or plane, and the Puranas speak incessantly of seven and fourteen Lokas, above, and below the earth; of heavens and hells. Kamaloka *is an astral sphere intermediate between the earthly and heavenly life,* sometimes referred to by the Greeks as the Megacosm, the world of the Astral Light, which was explained by a puzzled Mason as "a great world, not identical with Macrocosm, the Universe, but something between it and Microcosm, the little world" or man.

Beyond any doubt Kamaloka is *the origin of the Christian theory of purgatory, where the soul undergoes penance for evil done and from which it can be released by prayer and other ceremonies or offerings.* The festival of the Ullambana in the East is the prototype of All Souls' Day in Christian lands. It is held in China on the *seventh* moon annually, when both "Buddhist and Tauist priests read masses, to release the souls of those who died on land or sea from purgatory, scatter rice to feed Pretas [thirty-six classes of demons ever hungry and thirsty], consecrate domestic ancestral shrines . . . recite Tantras . . . accompanied by magic finger-play (mudra) to comfort the ancestral spirits of seven generations in Naraka" (a kind of *Kama Loka*). But "the whole theory, with the ideas of intercessory prayers, priestly litanies and requiems, and ancestral worship, is entirely foreign to ancient and Southern Buddhism." And to the Northern too, if we except the sects of Bhootan and Sikkim, of the Bhon or Dugpa persuasion—the *red caps,* in short. As the ceremonies of All Saints' Day, or days, are known to have been introduced into China in the third century (265-292), and as the same Roman Catholic ceremonial and ritual for the dead, held on November 2nd, did not exist in those early days of Christianity, it cannot be the Chinese who borrowed this religious custom from the Latins, but rather the latter who imitated the Mongolians and Chinese.

The fact underlying this superstition is that the soul may be detained in kama loka *by the enormous force of some unsatisfied desire, and cannot get rid of the astral and kamic clothing until that*

desire is satisfied by some one on earth or by the soul itself. In the popular conception of the Hindus, *Naraka* is a hell, a "prison under earth." The hot and cold hells, each eight in number, are simply emblems of the globes of our septenary chain, with the addition of the "eighth sphere" supposed to be located on the moon. This is a transparent *blind,* as these "hells" are called *vivifying hells* because, as explained, any being dying in one is immediately born in the second, then in the third, and so on; life lasting in each 500 years (a blind on the number of cycles and reincarnations). As these hells constitute one of the six *gati* (conditions of sentient existence), and as people are said to be reborn in one or the other according to their Karmic merits or demerits, the *blind* becomes self-evident. Moreover, these Narakas are rather purgatories than hells, since release from each is possible through *the prayers and intercessions of priests for a consideration,* just as in the Roman Catholic Church, which seems to have copied the Chinese ritualism in this pretty closely. As said before, esoteric philosophy traces every hell to life on earth, in one or another form of sentient existence.

Being the purely astral sphere, Kama loka *partakes of the nature of the astral matter which is essentially earthly and devilish, and in it all the forces work undirected by soul or conscience.* Both the Egyptians and the Greeks symbolized Kama loka and its uncouth monsters, the cast-off shells of mortals, by *Cerberus,* the three-headed canine monster, which was supposed to watch at the threshold of Hades. Represented as half-dog and half-hippopotamus, it guarded the gates of Amenti. The Cerberus of the Scandinavians was *Garm.*

Kama loka *is the slag-pit, as it were, of the great furnace of life, where nature provides for the sloughing off of elements which have no place in devachan, and for that reason it must have many degrees, every one of which was noted by the ancients.* It has, like every other region, its seven divisions, the lowest of which begins on earth or invisibly in its atmosphere; the six others ascend gradually, the highest being the abode of those who have died owing to accident, or suicide in a fit of temporary insanity, or were otherwise victims of external forces. It is a place where all those who have died before the end of the term allotted to them, and whose higher principles do not, therefore, go at once into Devachanic state—sleep a dreamless sweet sleep of oblivion, at the termination of which they are either reborn immediately, or pass gradually into the Devachanic state.

Exoterically the Egyptians divided Amenti, the kingdom of Osiris, into fourteen parts, each of which was set aside for some purpose connected with the after state of the defunct. Among other things, in one of these was the Hall of Judgment. It was the "Land of the West," the "Secret Dwelling," the *dark* land, and the "doorless house." But it was also *Ker-neter,* the "abode of the gods," and the "land of ghosts" like the "Hades" of the Greeks. It was also the "Good Father's House" (in which there are "many mansions"). The fourteen divisions comprised, among many others, *Aanroo,* the hall of the Two Truths, the Land of Bliss; *Neter-xer,* "the funeral (or burial) place"; *Otamer-xer,* the "Silence-loving Fields"; and also many other mystical halls and dwellings, one like the Sheol of the Hebrews, another like the Devachan of the Occultists, etc., etc. Out of the fifteen gates of the abode of Osiris, there were two chief ones, the "gate of entrance" or *Rustu,* and the "gate of exit" (reincarnation) *Amh.*

But there was no room in Amenti to represent the orthodox Christian Hell. The worst of all was the Hall of the eternal Sleep and Darkness. As Lepsius has it, the defunct "sleep (therein) in *incorruptible* forms, they wake not to see their brethren, they recognize no longer father and mother, their hearts feel nought toward their wife and children. This is the dwelling of the god *All-Dead.* . . . Each trembles to pray to him, for he hears not. Nobody can praise him, for he regards not those who adore him. Neither does he notice any offering brought to him." This god is *Karmic* Decree; the land of Silence—the abode of those who die absolute disbelievers, those dead from accident before their allotted time, and finally the dead on the threshold of *Avitchi,* which is never in *Amenti* or any other subjective state, *save in one case,* but on this land of forced re-birth. These tarried not very long even in their state of heavy sleep, of oblivion and darkness, but, were carried more or less speedily toward *Amh,* the "exit gate." *It is beyond the scope of this work to go into a description of all these degrees, inasmuch as volumes would be needed to describe them, and then but few would understand.*

The passions and desires are a portion of the skandhas—*well known in eastern philosophy—which are the aggregates that make up the man.* These unite at the birth of man and constitute his personality. After the maturity of these Skandhas, they begin to separate and weaken, and this is followed by *jaramarana,* or decrepitude and death.

Kama loka *therefore is distinguished from the earth plane by reason of the existence therein, uncontrolled and unguided, of the mass of passions and desires; but at the same time earth-life is also a* kama loka, *since it is largely governed by the principle* kama. In the Esoteric philosophy of the East, Earth was called *Hell,* or *Avitchi,* for those who reincarnate in it for punishment. Avitchi is a state, not necessarily after death, only, or between two births, for it can take place on earth as well. Literally, the term means "uninterrupted hell," the last of the eight hells, we are told, "where the culprits *die and are reborn without interruption*—yet not without hope of final redemption." This is because Avitchi is another name for Myalba (our earth) and also a state to which some soulless men are condemned on this physical plane.

The Hades of the Greeks was the "invisible," *i. e.,* the land of shadows, one of whose regions was Tartarus, a place of complete darkness, like the region of profound dreamless sleep in the Egyptian Amenti. Whether represented by the Elysian Fields or by Tartarus, Hades was purely Karmic—a place of retributive justice and no more. This could only be reached by crossing the river to the "other shore," *i. e.,* by crossing the river Death, and being reborn. "The Ritual of Egypt described a Charon and his boat long ages before Homer." He is *Khu-en-au,* the hawk-headed steersman of the boat conveying the Souls across the black waters that separate life from death. The dead were obliged to pay an *obolus,* a small piece of money, to this grim ferryman of the Styx and Acheron; therefore the ancients always placed a coin under the tongue of the deceased. This custom has been preserved in our own times, for most of the lower classes in Russia place coppers in the coffin under the head of the dead for *post mortem* expenses.

The Vedantins say there is a class of Devas, called *Ativahikas,* who help the disembodied soul or *Jiva* in its transit to Paramapadha —the place where bliss is enjoyed by those who reach *Moksha.* This "place" is not material but made "of Suddhasatwa, the essence of which the body of Iswara," the lord, "is made."

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Hell; Yama; Whip of Osiris; Tzool-mah; Kamarupa; Yeheedah; Materialization; Kama loka; Q'lippoth; Irkalla; Plane; Loka; Megacosm; Ullambana; Naraka; Cerberus; Garm; Trailokya; Amenti; Skandha; Myalba; Avitchi; Hades; Charon; Ativahikas; Paramapadha.

NATURAL SELECTION AND UNIVERSAL BROTHERHOOD

IT is one of the many paradoxes of this transition age that those who most inveigh against the jungle ethics of exploitation are also the inveterate champions of the Darwinian theory of natural selection by the survival of the fittest in physical evolution. The dialectical materialism of the incorruptible Marxian is the economic equivalent, applied to a class war, of Darwin's science of animal evolution. It is true that the Marxian looks to an ultimate classless society, unlike Darwin who complained that natural selection was tending to become inoperative in civilization (*Descent of Man,* Ch. V). But, in both cases, the basis for an improved ethical outlook is missing from the scientific and philosophical structures erected upon the respective warlike foundations. The results might have been anticipated.

Darwinism was apotheosized by Charles Darwin's relation, Francis Galton, who, delivering the annual Herbert Spencer Lecture to the University of Oxford in 1907, applied the theory to the scientific breeding of the race, and simply left moral standards out of his calculations altogether, as involving (to use his own words) "too many hopeless difficulties." In its turn, Marxian materialism led straight to the concept of "the dictatorship of the proletariat," with all the consequences that followed in the wake of economic totalitarianism. Darwin's *Origin of Species* was published in 1859, *Descent of Man* in 1871, and Marx's *Das Kapital* in 1867. The years since those dates, in the life of the Eastern and Western hemispheres, have been commentary enough upon the influence of the twin theories, with their single foundation of "the survival of the fittest." Ernst Hæckel, as the exponent of Darwinism in Germany (1834-1919), occupies a niche of his own in this Hall of Fame, with his classification of Man as a "social vertebrate," and his "enlightened egoism" as the fundamental law of society.

These dominant facets of Western thought in the scientific and economic fields have had as their concomitant feature a personalized religion issuing in a Führer principle, marked by a spirit of fanaticism combined with a negation of individual responsibility. It has not gone unremarked by theosophical students that "the fighting and trading West" was a decisive description of the course of development in the West during the nineteenth century, just as

it has been in this century to date. The instruments of force are everywhere in evidence in industrial and international affairs. Discernible also, to those who look beneath the *mayavic* calm of conventional society, is the clash of interests at all the levels of man's psychic nature. We are reminded of Walter Bagehot's graphic summary of Darwin's doctrine: "If A was able to kill B before B killed A, then A survived. And the race became a race of As, inheriting A's qualities." (*Physics and Politics,* p. 188.)

The fact that H. P. Blavatsky paid so much attention to Darwin and Hæckel is historically significant in the light of her prime teaching of Universal Brotherhood. To understand fully the importance assigned by her to the *Origin of Species,* we have to know something of the reaction of society to the appearance of the book in 1859. Sir William Huggins, in his Presidential Address to the Royal Society in London in 1905, described the effect produced: "The accumulated tension burst upon the mind of the whole intelligent world with a suddenness and an overwhelming force for which the strongest material metaphors are poor and inadequate. . . . In a way to which history furnishes no parallel, the opinions of mankind may be said to have changed in a day."

Benjamin Kidd, also, refers in *The Science of Power* (1918) to the fact that Darwin's presentation of evolution as a product "of a struggle in which the individual efficient in the fight for his own interests was always the winning type, touched the profoundest depths of the psychology of the West." He goes on to say that in England and the United States "almost every argument of the *Origin of Species* appeared to represent a generalized conception of the effectiveness of the war of competition," and that, on the continent of Europe, Darwin's theories "came to be openly set out in political and military textbooks as the full justification for war and highly organized schemes of national policy in which the doctrine of Force became the doctrine of Right." It was this point of view which Hæckel had in mind when he described as "Kant's curious idol" the maxim of that philosopher: "Act at all times in such wise that the act may hold good as a universal law," and designated "as useless in practice as it is unnatural" (sharing this opinion, let it be said, with a number of "realistic" Christian adherents!) the command of Jesus: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

The social implications of the gospel according to Darwin were ever present to the mind of H. P. Blavatsky. This is evident *inter*

alia from her many references to the Darwinian hypothesis in the pages of *The Secret Doctrine*. "Such men," she wrote of Hæckel, Carl Vogt, and Ludwig Büchner in Germany, and of Huxley and his co-thinkers in England, "are simply the intellectual and moral murderers of future generations; especially Hæckel, whose crass materialism often rises to the height of idiotic *naivetés* in his reasonings."

> Plato's "winged" and *hermaphrodite* races, and his golden age, under the reign of Saturn and the gods, are quietly brought back by Haeckel to their *new* place in nature: our divine races are shown to be the descendants of Catarrhine apes, and our ancestor, a piece of sea slime. (*S. D.*, II, 264.)

The issue of the ape- *versus* deva-ancestor for man is clear:

> The differentiating "causes" known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral.* Darwinism only meets Evolution at its mid-way point—that is to say, when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. . . . Physical evolution, as modern Science teaches it, is a subject for open controversy; spiritual and moral development on the same lines is the insane dream of a crass materialism. (*S. D.*, II, 649-650.)

No social amelioration can be hoped for if the basis of thought from which reform proceeds is wrong in the first instance. If our view of human evolution is confined to speculation upon the production of conscious man by the "mere interplay between certain material aggregates and their environment," we shall certainly lose our way in the labyrinth of social problems. "Indeed, between the *Monera* of Hæckel and the *Sarisripa* of Manu," wrote H. P. Blavatsky, "there lies an impassable chasm in the shape of the *Jiva,*" and, without the acceptance of the human Monad, no true theory of evolution is possible. Social integration calls for the qualities of self-sacrifice and renunciation in the individual, and these belong to his true nature as a spiritual Monad, functioning under the principles operative in the field of his manifestation—Universal Unity and Causation, Human Solidarity, the Law of Karma, and Reincarnation: "In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists" (*The Key to Theosophy*).

It is only with this perspective that we may hope to see the rightful place occupied by the organism and its environment in their mutual inter-relationship. Universal Causation and Universal Brotherhood are one in essence and manifestation. If survival alone is to be the criterion of biological no less than historical fact, we are forced to conclude that society is a welter of conflicting interests—political, economic, and social—with the victory to the predatory instincts, however we may veil the outcome with a parade of ideological virtue. Herein lies the dilemma of the modern world-planner: his appeal for cooperation is aimed at the self-regarding levels of human nature, whereas his New Order presupposes for its success the control of personal appetites by the enlightened unselfishness of the spiritual nature.

In a brief consideration of the heritage of the West from the first five centuries A.D., Professor A. D. Ritchie, in his *Civilization, Science and Religion* (Pelican Books, 1945) remarks: "The only thing that is entirely new and the sole invention of Western Europe is the late medieval art of choral music and the seventeenth- and eighteenth-century art of instrumental music."

To this short list we may add, perhaps, the twentieth-century invention of devilish weapons of destruction used by mass conscript armies!

All this leads us to believe that it is not inconceivable that the world may yet be led, by the logic of events, to retrace its steps to "*The* SECRET DOCTRINE *of the East,*" for the true conception of Evolution, and for the incentive and rightful method of achieving World Unity. Already, signs are not wanting that the contemporary observer who seeks to measure events in the light of historical criticism is beginning to turn his back upon a purely environmental determinant. Professor Edward Maslin Hulme in his *History and Its Neighbours* (Oxford University Press, New York, 1942) writes:

> All the important deeds of men are translations of their thought into external fact. That is why thought is the essence of history.

Thought equally is the *fons et origo* of the evolutionary process in all its multifarious activity.

That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right and wrong, and all things.—*Brihadaranyaka-Upanishad*

ON THE LOOKOUT

Responsibility For the Atom Bomb

Discussion of the Atom Bomb continues. The English *World Review* (November) reports a symposium on the control of the bomb, in which the participants were Prof. G. D. H. Cole, Dr. Demant (Canon of St. Paul's Cathedral), T. S. Eliot, Dr. Julian Huxley, and Dr. C. E. M. Joad. They considered first the moral responsibility of scientists for such productions, Prof. Cole maintaining that the special knowledge of the scientist gives him greater responsibility, which may oblige him to be guided by conscience rather than by statesmen. This Dr. Joad called "an incredibly dangerous doctrine," implying "that anybody and everybody may take it upon himself to judge whether his Government is right." The question was obviously a thorny one, as revealed by the interchange:

> Dr. Joad: You cannot expect the scientist to take upon himself the political responsibility of disobeying the Government by withholding his services.
>
> Dr. Huxley: No more than a soldier, or a civil servant.
>
> Prof. Cole: Is that true of any Government? Was a Nazi scientist right in aiding Hitler?
>
> Dr. Joad: Just as far as a Nazi soldier was right.
>
> Prof. Cole: I don't want to be taken as acquiescing in the view that a man ought to be willing to do *anything* of *any* kind for his country.
>
> Dr. Huxley: But don't you then come up against the difficulty of the conflict between patriotism and humanism?
>
> Dr. Joad: In which patriotism always wins.
>
> Prof. Cole: No. It wins in the majority of cases. Not always.

"The Only Hope"

The concensus was expressed by Dr. Huxley, who summed up by saying that "there does come a stage where obviously the scientist may be expected to see further into the implications, and then I would say he has a special duty of trying to organize public opinion in the direction of controlling his discoveries." Discussion of international control of manufacture of the atomic bomb led to the conclusion that if it can be made secretly, in small laboratories, "then the only hope is the moral hope—the hope of creating so strong a world public opinion in favor of the preservation of peace

that it would be very difficult for even a dozen people to get together and make this stuff without one of them going and denouncing what they were doing."

An Unwelcome Decision

In America, Dr. Vannevar Bush, civilian scientist in charge of development of the bomb, told a Senate committee that it was the late President Roosevelt who made the decision to use the atomic bomb and new incendiaries against Japan in order to destroy her industry. Vaguely reflecting the sense of responsibility mentioned in the discussion quoted above, Dr. Bush said: "I am glad I did not have to make the decision." There was some question, he said, because it was known that many civilians would be killed.

Representatives of organized religion declared themselves through the voice of the Federal Council of Churches of Christ in America, "central organization for 27,021,153 members in 25 denominations," calling on the people of the United States to "cleanse themselves from the moral contaminations of war." (Los Angeles *Times,* Nov. 25, 1945.) The report of the executive committee of the Council continued: "Too easily we have condemned whole peoples because of their race and have hardened our hearts to inflict on them wholesale death and destruction [and] have come to tolerate, as aids to victory, qualities and deeds which, when they appeared in Nazism, rightly revolted us."

Death Radiations

A further explanation of the effects of atomic bomb radiations was forthcoming from Dr. Philip Morrison, who helped to assemble the bombs. The rays, he said, strangely affected the blood and made the victims a prey to fatal infection. (Hollywood *Citizen-News,* Dec. 6, 1945.) He reported to a Senate atomic energy committee the findings of a party which inspected Hiroshima and Nagasaki after the Japanese surrendered, saying in summary:

> Many who escaped death by blast or burn died from the effects of radium-like rays emitted in great number from the bomb at the instant of explosion. This radiation affects the blood-forming tissues in the bone marrow, and the whole function of the blood is impaired. The blood does not coagulate, and the white corpuscles which fight infection disappear. Lack of these corpuscles permits infection to prosper, and the patient dies usually two or three weeks after the exposure.

"Laboratory Models"

In the course of a talk given before a political association in Berkeley, Calif., on Nov. 28, 1945, Dr. J. R. Oppenheimer, chief of the Los Alamos atom bomb laboratories, revealed the following facts:

> 1. The bombs dropped on Hiroshima and Nagasaki were the smallest possible laboratory models. There is no limit to size in the construction of atomic bombs.
>
> 2. A bomb can now be constructed which can be propelled over the countryside by its own power, giving off a controlled radiation of either heat or gamma rays, as desired.
>
> 3. Such a bomb, capable of destroying everything over a path two miles wide, could be carried in a suitcase or shipped by air express.

Dr. Oppenheimer also stated that he desired to lay the ghosts of current propaganda with respect to the great benefits to be obtained from atomic bomb research. He said that nothing new of a constructive nature had been found in operations thus far, which had consisted of adapting already known principles to destructive purposes. He concluded on the note of "repent or die," suggesting that there is no solution except for men as individuals and nations to adopt an entirely new direction of thinking. He warned that scientific developments were proceeding so rapidly as to make the time for the necessary changes in attitude very short.

Apprehensions of Scientists

Statements issued by the scientists of a major atomic bomb laboratory were in a similar vein. A condensation of their views, prepared by the Center for International Understanding, in Los Angeles, shows the measure of concern felt by these men. They point out the folly of hoping that any nation or group can maintain a monopoly on the atomic bomb. It is a weapon against which there is virtually no defense, and the "terrible destructiveness" of the first crude bombs "is no measure of the future possibilities." Expectation that nations may be persuaded to renounce use of the bomb in war is described as baseless:

> Limitation of fleets, attempted between the wars, was largely futile; there also existed an agreement to refrain from the bombing of civilians, but this agreement was broken at the very outset of the war and subsequently this kind of warfare was most extensively used by all. These experiences make it clear that no nation possessing the atomic bomb will renounce its use in war. In fact, simple agreements of this kind between sovereign nations have no significance in war; war is in itself a manifestation of their failure.

These scientists ask for the sacrifice of sovereignty by all the powers and the establishment of a "true World Government" with power to control raw materials used in atomic bomb production. They say further that while statesmen may perceive the need for international organization created by the atomic bomb, "without a clear conviction as to the proper course in the heart of every man everywhere, their efforts can be in vain."

Karmic Adjustments

How practicable such proposals for world government will prove, remains to be seen. Meanwhile, it seems clear that scientific achievement and its utilization for destruction has assumed the character of an explosion, as distinguished from cyclic growth; if, to counteract this tendency, a spiritual "explosion" of commensurate dimensions is required, there are few signs of any such event on the immediate horizon.

There is a fairly large school of thought holding that men will now reform as the alternative to death. Neither history nor sociology gives any color to this idea, and surely, Theosophy teaches that fear can never be a constructive force, except insofar as its manifestations may bring karmic lessons home to those relatively free of it, thus stimulating their own constructive efforts. But whether or not the means will be found to avert catastrophe in our generation, Western humanity seems fated to undergo a reign of terror—already widely and deeply rooted—for an indefinite period. Some of the subjective Karma, presumably, *could* be worked out or "paid off" in sheer terror, but while the ledger of suffering may be balanced, karmic effects must continue until the lesson is learned, and the paralysis of fear is not conducive to the learning process. Karma has two aspects or cycles of expiation: retribution and restitution. Having experienced what he inflicted on his enemies, man is only half-way through with the Karmic adjustment. So far, the idea of restitution has hardly occurred at all to the victorious powers.

Did Prohibition Work?

Two writers in the *Scientific Monthly* for December present a careful study of the relation of the national prohibition law to mental disease. Such a comparison is pertinent because prolonged drinking commonly leads to an "alcoholic psychosis" so that the extreme results of the use of liquor are reflected in the records of mental hospitals. As these writers say:

> The avowed goal of the legislation was the alcoholic proper, the habitual drinker who fell down on the job if he had one, who filled the city and county jails, who caused his family untold misery, and who made up at least 10 percent of those entering our mental hospitals.

The article gives various analyses of trends, according to sex and age groups. The general conclusions, based on the records of New York, the most populous of the States, are as follows:

> It is a safe conclusion that National Prohibition did not affect the rate at which patients enter mental hospitals. If it did anything, it accelerated the rate. . . .
>
> The true alcoholic psychoses are achieved after ten to twenty years of steady heavy drinking. If prohibition had affected this sort of mental disease, then the real decrease should have shown itself in a decrease in the rate of chronic alcoholic deterioration and Korsakoff's psychosis cases during the 1930's. There was no such decrease.

The Main Questions

> We are not interested in reviving the old propaganda battle for and against Prohibition. The facts here put forth must be explained, and if any explanations are to be credited, they must bear on three main questions. First, if temperance propaganda caused the 1910-1920 drop in the rates, what caused the drop back in 1890, before the social pressure resulting in the Eighteenth Amendment had gained effective headway—and why have the rates been decreasing since the late 1930's? Second, why were increasingly more alcoholics admitted to mental hospitals between 1920 and 1934, an era when legal restriction of liquor traffic was part and parcel of the Constitution? And finally, why, when repeal was put through, did the rates proceed to level off or decrease instead of increasing suddenly and mightily?
>
> Certainly no simple cause and effect relation of National Prohibition to mental disease provides a satisfactory answer to any of these. It is safe to say that the argument that legal prohibition of the sale of alcoholic beverages will decrease the number of patients entering mental hospitals was decidedly not substantiated by the experience of New York State mental hospitals—and that, within the limits of our data, the "noble experiment" gave more negative than positive results.

Here is another lesson for America in what not to do to raise the moral standards of life in the United States.

Diverse Origins

Louis Adamic, author of several valuable books on the American scene, and founder of *Common Ground* (a quarterly devoted to the

cultural contributions to America of various national, racial and religious groups), spoke last November before the Children's Book Council in New York on the defects of intercultural education in the United States. He criticized principally the partisanship for the Anglo-Saxon contribution to the national development and ideals and traditions of the United States. "All that is really good and vital in the country's development," he said, "seems to be traced to the *Mayflower.*" He continues:

> That Poles and Germans and Armenians were in the Jamestown colony is so dark a secret that almost no American historian is aware of it, judging by his books; and, of course, scarcely anyone knows that Jamestown survived largely owing to those Germans and Poles and Armenians who were skilled artisans and, unlike most of the silk-clad English, capable of putting in a good day's work.

Irish and Germans

Adamic concludes that the Irish were as numerous and important a factor in the War of Independence as the Anglo-Saxon element:

> Some twenty years ago, the Irish-American historian, Michael J. O'Brien, embarrassed the late Henry Cabot Lodge, then a leading champion of the Anglo-Saxon concept of American history, by challenging him to produce any record of the Cabots and Lodges in the Revolution to match the 75 O'Briens on the Massachusetts rolls alone, or the 236 of that name on the rolls of all the states. The Irish and the Germans were a large part of the backbone of the Revolution—but there is no mention of that in the textbooks which are studied by Irish and German American youngsters along with the youngsters of other backgrounds. There are tens of thousands of such facts in the American Story that are omitted from the school histories. . . .

Once an immigrant boy himself, Louis Adamic has for years conducted a one-man campaign against all forms of national and racial prejudice. "Every morning," he says, children "in tens of thousands of schools" recite: "One nation, indivisible, with liberty and justice for all."

> Then what happens? Tens of thousands of teachers and millions of young people open their histories, and there, if not in black and white, then implicitly, by emphasis and through selection of facts, is the concept that the United States is a White-Protestant-Anglo-Saxon country with an Anglo-Saxon civilization, struggling to preserve itself against infiltration by other civilizations or cultures brought here by Negroes and hordes of foreigners.

The American Dream

Mr. Adamic has no animus against Anglo-Saxon elements in American history. Rather, he subscribes to a larger ideal for the United States, that of a great meeting ground for the peoples of all the world; it is really the conception presented by Wm. Q. Judge in his article "On the Future" (See THEOSOPHY XXIX, 405 and XXXIII, 325-28). Adamic's spirit in the interpretation of American history is a practical application of brotherhood, representing the kind of thinking that will be necessary to bring to birth the American Dream of "a new order of ages." He says:

> The pattern of the United States is not Anglo-Saxon with a motley addition of darns and patches. The pattern of America is all of a piece; it is a blend of cultures from many lands, woven of threads from many corners of the world. Diversity itself is the pattern, is the stuff and color of the fabric. . . . (*School and Society,* Nov. 24, 1945.)

Moral Depression

J. Edgar Hoover, director of the Federal Bureau of Investigation, speaking before the annual meeting of the International Association of Chiefs of Police, warned law enforcement officers of "a recession of moral fortitude" following the war. "I hope," he said, "that the racketeers, the overlords, the desperadoes and the criminal scum who characterized the roaring twenties will not come back to the American scene. I fear, however, that this is wishful thinking." Already, "lawlessness has taken on such proportions as to even startle the imagination." The F.B.I. chief said:

> The crime waves proclaimed in the daily press are not imaginary. They are real. They are bloody. If anything, the press is guilty of understatement rather than overstatement. Let me be specific. In October of this year serious crime increased 19% over the same month last year. Of the more serious crimes, the increases reflect 32% more murders, 38% more auto thefts, 38% more robberies, 11% more larcenies, and 26% more burglaries. Crime rates are continuing to rise rapidly throughout the entire nation.

Teen-Age Crime

The tendency to crime is particularly manifest in the young.

> There is a need for more realism in meeting the crime problem. It is not pleasant, but the fact remains that it is the delinquent youngster of the war years who is now graduating into the ranks of seasoned criminals. The most recent figures reveal that 21% of all arrests are of persons under 21. More persons aged 17 are

arrested than in any other age group. Those under 21 years of age represent 15% of all murderers, 36% of all robbers, 51% of all burglars, 34% of all thieves, 26% of all arsonists, 62% of all car thieves, and 30% of all rapists.

The whole problem becomes more serious when we observe the shocking spectacle of the rise in youth offenders during the war years. They are the ones who are now becoming the post-graduates of crime and are committing the more despicable offenses. The arrests of girls under 18 years of age have increased 198% since the last peacetime year of 1939, while arrests of boys under 18 years of age have increased 48% for homicide, 70% for rape, 39% for robbery, 72% for assault, 55% for auto thefts, and 101% for drunkenness and driving while intoxicated.

Blame for this waywardness of the young is placed squarely at the door of the parents by Mr. Hoover. "The generation ahead of them," he says, "has failed." He advocates the uniting of home, school and church to remove the forces which have contributed to juvenile delinquency, to build "new altitudes of respect, both for parent and for law."

Task of Years

It is probably not Mr. Hoover's job to explain how this ought to be done; his part is fulfilled with a report of conditions and a general indication of needs. Remains for "home, school and church" to admit responsibility and find some common ground for the work of social regeneration. But where and how are they to begin? The reduction of juvenile delinquency through the home is not a matter of another "drive" or a campaign for "morality." Creating the right home environment is the task of years of slow building, requiring great patience and unselfishness in the parents, and conscientious example. In many cities, the schools are trying to do their part, but lack of parental cooperation makes success difficult if not impossible. Some communities report substantial reductions in juvenile delinquency through the efforts of some gifted individual. The experience of such areas shows that the young can be helped by right guidance, a fact which redefines the problem in other terms: How may enough people be made to care sufficiently about wayward children to take similar action? This is the real issue.

Sects Do Not Help

The churches are using the statistics of juvenile crime chiefly as a means of wedging their way into the public school system, on the

theory than an hour or two of religious instruction a week, taken from regular studies, has "moral" value. Spokesmen for religion are quick to condemn the "materialism" of the times and our "pagan" ways, but critics who find defects in organized religion are the exception rather than the rule. Actually, there will be no real reduction in crime through the efforts of any of these agencies until aroused individuals, willing to challenge conventional attitudes and orthodox prejudices, point out the true causes of irresponsibility in our society and initiate positive changes in what we pridefully call the "American way of life." Now is a time for, above all, honest self-appraisal, and for reforms uncompromised by national vanity and patriotic claims. If we fail this time, as we did after the last war, we may not have another chance.

International Bonds

The common quest for knowledge knows no national barriers, serves no wars. As a key to the spirit on which world peace must some day be founded, a written statement by Japanese scientists, left for American occupying forces, is here reproduced. It was found by an American Submarine Squadron Commander, fixed to the doors of the University of Tokyo Oceanographic Institute at Moroisi Ko on Sagami Wan:

> This is a marine biological station with her history of over sixty years; If you are from the Eastern Coast, some of you might know Woods Hole or Mt. Desert or Tortugas; If you are from the West Coast, you may know Pacific Grove or Puget Sound Biological Station; This is a place like one of these; Take care of this place and protect the possibility for the continuation of our peaceful research; You can destroy the weapons and the war instruments; But save the civil equipments for Japanese students; When you are through with your job here, notify to the University and let us come back to our scientific home; THE LAST ONE TO GO

In reprinting this notice, *Science* (Nov. 23, 1945) remarks that "Scientists in general will appreciate this testimony to faith in the international bonds of science." It is a faith which must spread to other branches of human endeavor.

Ideal of Human Perfection

A Theosophic conception which first gained currency in European thought during the Italian Renaissance is once again receiving emphasis, this time in the field of social science. It is heartening to find leaders in modern thought affirming this idea, even though their elaboration of it might omit some essential elements.

Charles E. Merriam, called "dean of American Political Scientists" by a recent *Nation* reviewer, declares his faith in his latest book, *Systematic Politics:* "I am assuming the infinite perfectibility of man. I am assuming the validity of the continuing creative evolution of mankind in the direction of higher levels." More than a scholar and college professor, Dr. Merriam has had long experience himself in the practical affairs of the municipal government of Chicago, while heading the department of political science of the University of Chicago. He ends his book with the words:

> The greatest of all revolutions in the whole history of mankind is the acceptance of creative evolution as the proper role of man, for this will eventually transform the spirit and the institutions of education, of industry, and of government, opening a broad way to the realization of the finest and highest values of human life.

"Infinite Perfectibility"

Arthur J. Altmeyer, chairman of the Social Security Board since 1937, presents some "Basic Perspectives" in an article on the Social Security Program (*Survey Graphic,* September, 1945). They are principles in which he believes, and on which government of a free society must be based:

> On the *nature of man* [he writes], we have a choice of several theories. I pin my faith to man's infinite perfectibility—the only theory which to my mind has kept us sane in a world at war. . . .
>
> On the *nature of human society,* we have to make up our minds whether the impulse to cooperate is stronger than the urge to combat. Here I choose the affirmative, despite two world wars since the turn of the century. . . .
>
> On the *nature of government,* our view here in the United States was projected by Rousseau, Jefferson, Paine and others, when the prevailing theory was still the divine right of kings. These insurgents of 175 years ago said in essence: "No, each man has within him the capacity of infinite perfectibility, and government has developed out of a social compact entered into voluntarily by ordinary people who join together for a common purpose. . . ." Their thesis was that . . . to survive, a democratic society must rely on hope and incentive, rather than fear and compulsion, to influence the conduct and aspirations of its citizens.

One may be glad of Mr. Altmeyer's high faith in human potentialities; his political principles rise from the same philosophical roots as the institutions of the American Republic. But one must hope, also, that his optimism will in time gain the practical support of a deeper knowledge of man's nature than 18th century thought can provide.

FACTORS OF CIVILIZATION

A reviewer in *Science* (Nov. 9) sets forth the three main principles of Ellsworth Huntington's *Mainsprings of Civilization:*

> (*a*) "That civilization is the unfinished and perhaps never-to-be-finished, product of some great evolutionary force which permeates all nature"; (*b*) "the action of this force is swayed by three great factors, namely, biological inheritance, physical environment and cultural endowment"; (*c*) "these three constantly react upon one another, and a knowledge of their combined influence is a prerequisite to a full understanding of history."

Here, again, is a "faith," similar in quality to the belief in human perfectibility expressed by Dr. Merriam and Mr. Altmeyer; in this case a faith in "some great evolutionary force." That some such force exists, there can be no question, but without a more specific explanation of its nature it is bound to be disregarded in the practical development of any theory of history. Thus the reviewer, after hoping that (a) does not represent "Some transcendent mystical force," reports that Dr. Huntington "falls back largely on physical determinism to explain human conduct." The great evolutionary force permeating all nature is, according to Theosophy, the Monad, or spiritual unit—the vivifying agent in evolution.

MISSING FACTORS

In other words, human evolution is dependent upon the transformation of Dr. Huntington's "great force" into a conscious unfoldment of man's spiritual nature, and this teaching, to be intelligible, requires the explanatory doctrine of Reincarnation. Only on this basis will the idea of an "evolutionary force" serve constructively in the analysis of history, becoming a genuine *explanation* of human striving and behavior, instead of a phrase to hide our ignorance of the dynamics of social evolution. Actually, Dr. Huntington seems to have devoted most of his book to various climatic influences, but these influences are themselves effects of long-term evolutionary cycles having to do with man's psychic and moral states.

What is needed is a philosophy giving both substance and synthesis: substance, to provide a feeling of reality for the high hopes of those who are able to maintain optimism for the future of man, despite the enormous setbacks of recent decades; and synthesis, to bring all such ideal conceptions into a unified relation —the unity of knowledge taught by Theosophy.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

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